

A
PLAIN NARRATIVE,

(By Way of Discourse)

Of the much lamented Death of the
Rev. *Henry Peckwell*, D. D.

Late Rector of Bloxham cum Digby, Lincolnshire,
And Chaplain to the Most Hon. the MARCHIONESS
DOWAGER of LOTHIAN;

Who departed this Life on Saturday, the 18th of August, 1787.

Aged Forty-one Years.

Which was occasioned by

The Prick of his Finger,

In the Examination of the Body of *Mary Stone*,
A Young Woman who died in a Decline.

In which are interspersed

Strictures of him as

A Minister, Physician, Philanthropist, &c.

A L S O

The Particulars of the Event

Which took place, to bring him

To the End of his Days and Usefulness.

By a Visitor of The Sick Man's Friend,

Who attended him in many Visitations,

And was conversant with him in almost every Circumstance of this
Remarkable Providence.

DEI BENEFICIO---MAJORA CANAMUS.

To be had of the Doorkeepers of Westminster Chapel,
New Way; Mr. GEARY, Dean's Yard; Mr. BASNETT,
Hatter and Hosier, Tothill Street; Mr. DAVIS, No. 78,
Swallow Street, Corner of Little Argyl Street; and
Mr. Wilkinson, Bookseller, No. 11, Tabernacle Row,
City Road.

[The Profits arising to be given to *The Sick Man's Friend*.]

THE NARRATIVE

OF THE

EXPEDITION

TO THE

ANTARCTIC

IN THE

YEAR

1845

BY

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BY

THE

SECRETARY

TO THE

MUSEUM

AND

LIBRARY

OF THE

BRITISH MUSEUM

AND

LIBRARY

To the Indulgent Reader.

WHOEVER you are that condescend to peruse this small, and plain tract, which is not written merely to satisfy the curious, nor the critick; there may be something therein that may afford the former satisfaction, but the latter I do expect will make his exceptions and objections, and perhaps more so by reason of his prejudice or jaundiced eye, which too often prevails when such an one takes up any work, only with an intent to find out its faults. I have not attempted to take it up in a didactic way, but can truly say, that I began it with a view to lay by for my own support and recollection, with many other things that I have written, not intending it for public inspection.— But being very often asked about the subject, I told the inquirers I had some minutes by me for my own future information; I was urged by several to make them public, and I have reluctantly granted them their request; yet, not without requesting the Father of mercies that he would succeed the attempt with his blessing upon it, to the humble teachable Christian reader.

P R E F A C E.

BEING led to the choice of this subsequent subject, from a recent loss which has come to pass in the death of our late and very valuable Minister, Dr. Henry Peckwell; and wishing to contribute my mite to the remembrance of him, and also by way of encouragement to those who have been more immediately related to him in the character of a Minister of the Gospel of our Lord Jesus Christ, and also as Physician to the Society, called the *Sick Man's Friend*. As immediate acquaintance with him in these characters, and being an eye-witness of his affectionate conduct in both of them, but particularly in the latter, has been the occasion of taking up my maiden pen to leave a memorial of some transactions, of which I have not been an idle observer. And also to vindicate that Divine Providence,

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dence, which took him away (comparatively) at a stroke, from the midst of us, and in the meridian of his life and usefulness amongst us—I think I may also venture to say, that as a Minister, we have very few left behind him that are his equals; but in the two-fold character that he moved, I may boldly say such another is not left behind, therefore worthy of our memorial. But the rather to vindicate the truth, from the misconceptions that have been formed of his character as the Physician to the *Sick Man's Friend*. There have not been wanting those (even amongst his friends) who have been surprized at his interfering in that character; and judging that it must have clashed with his official one, as a Minister;—but this has been rashly urged for want of better information.—Suffice it to say in one word, that his diligence was not impeded in the one by the other, but by the scenes he saw in the one, he was stimulated to improve in the other; and when this misinterpretation was put upon his conduct, and an imagination ensued, that he was about to leave the more honourable employ-

P R E F A C E. iii

employment, to pursue the lesser, he replied in these words from the pulpit, *that if there was one hour of his life that he could count happier than another, it was that when he was engaged in the Pulpit, in the service of his Lord and Master, Jesus Christ.* And so he did as an instrument follow him in spending, and being spent, not only for the souls of men chiefly, as they were his most earnest pursuit, but also for their Bodies. Caviller! go thou and do likewise.

JOB, CHAP. xii. VERSE 14.

BEHOLD HE BREAKETH DOWN, AND IT CANNOT
BE BUILT AGAIN: HE SHUTTETH UP A MAN,
AND THERE CAN BE NO OPENING.

IN the person of Job, we have a character raised up of the Lord in the patriarchal days, for a confirmation of the truth of God, in the practical and experimental parts of the same, so that it has been very wisely and judiciously observed by one, that the Book of Job was the Patriarch's Gospel. But as there have been, so are there now many opposers, of not only this book in particular, but of the whole Old Testament, as if it related only to facts then done to, and amongst that people, who were distinguished by the names, Jews and Israelites; but the Apostle Peter silences such futile objections, by declaring, that *to the Lord Jesus*

Jesus Christ, all the Prophets gave witness, Acts x. 43. again his 2d epist. 1st chap. 20th verse, Knowing this first, that no prophecy of the scripture is of any private interpretation—so that a mind not prejudiced against, but influenced by the scriptures must acknowledge that this part, with all the other Old Testament scriptures, are written for our instruction, and more concerns us than many are aware of; for he who speak as never man speak, has testified that not one jot or one tittle shall in no wise fail from the Law, till all be fulfilled, Matth. v. 18. either in the Person of the Lord Jesus Christ meritoriously, who is the end of the law for righteousness to every one that believeth, Rom. x. 44. or, in the salvation of them through Him, otherwise it will have its threatenings executed on all them that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. which consists in taking him for Wisdom, and Righteousness, and Sanctification, and Redemption, 1 Cor. i. 30. And the proof that these are become ours, will appear in our lives and conversations, when there is not a walking after the flesh, the works of which

are summed up in the 19th, 20th and 21st verses of the 5th chapter of Gal. but on the contrary, the fruits produced in the conduct of those who are made partakers of those invaluable blessings, are produced by a measure of the same Spirit imparted to them, which is essentially in their Head the Lord Jesus Christ, and which unites them to him—and from whom *their fruit is found*, Hosea xiv. 8.—as doth the branches of the vine, by their participation of its sap, and union to its root; which metaphor our Lord is pleased to make use of to represent the affinity, for he has said respecting his disciples or scholars, *I am the vine, ye are the branches*, John xv. 5. Such condescension in the Lord of Life and Glory, explains what the Apostle Peter says in another place, that true believers (not nominal Christians, or foolish virgins) are *made partakers of the Divine Nature*, 2 Peter i. 4. in consequence of their union with him, who is God and man in one Christ—who is *the great God, and our Saviour, Jesus Christ*, Titus ii. 13.—the ground of which union is the everlasting love of God in Christ, who is Jehovah,
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self-existing ; and as Jeremiah prophesied, chap. xxxi. 3. *The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* The manifestation of which to the heart of the subject of it, is ; when the Lord is pleased in the day of his power to take away the vail, which is upon the mind of every son and daughter of Adam, the removal of which defect (which was procured by sin, and which justly has been entailed on all the posterity of our sinful first parents) is represented in scripture language, as being *translated from the kingdom of Satan into the kingdom of God's dear Son*, Col. i. 13. The opposites of either are darkness and light, or as the apostle speaks, *ye were sometime darkness, but now are ye light in the Lord*, Eph. v. 8. the latter of these characters the Lord has given to his servant Job, though in other words, *A perfect and an upright man, one that feared God, and eschewed evil*, Job i. 1. Now this perfection and uprightness must consist in his relation to, or union with the Lord Jesus Christ, *who is the same yesterday, to-day,*

day, and for ever, Heb. xiii. 8. for it cannot be the character of any man (abstractedly considered) since the great transgression of Adam, for it is written, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one, Rom. iii. 12. then wo be to that person that goes about to establish a righteousness of his own, and who has not submitted to the righteousness of God, Rom. x. 3. Therefore the conclusion must of necessity be drawn, that Job was accounted upright or perfect in that righteousness which is of God, which is by faith in Christ Jesus.

But this holy man was not exempted from false accusations, and those from his friends, *when they laid things to his charge which he knew not, Psalm xxxv. 11. as were done to the person of his master; and after the Lord, as a sovereign, was pleased to afflict him, by very great bereavements in all his children, his substance and servants; and after very heavy stripes, Job does not charge God with injustice, but says, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord, Job i. 21.*

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But Satan was permitted to come nearer in his desires to sift Job, saying to the Lord, *Skin for Skin, yea, all that a man hath will he give for his life, but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thy hand, but save his life, Job. ii. 4, 5, 6.* thenceforth Job being given up for trial to Satan, and he making use of his friends (they on their part misunderstanding the ground of his trials) seem to accuse him of hypocrisy, which answered Satan's purpose in tempting Job, like Moses, *to speak unadvisedly with his lips, Psalm cvi. 33.* And being challenged by Zophar, in the xith chah. 3d verse, *Should thy lies make men hold their peace?*—and in the 14th verse, *If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacle.* These accusations with others, extorted from Job a maintenance of his integrity, that *his understanding was as theirs, and that he was not inferior to them in the knowledge of the creating and governing power of God, Job xii. 3.* at the same time referring his friend for instruc-

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tion to the beasts of the field, to the fowls of the air, to the earth, and to the fishes of the sea, that they shall teach, tell, and declare unto him, that the hand of the Lord hath wrought this, and in whose hand is the soul of every living thing, and the breath of all mankind; (at the same time making this God honouring confession) that *with the Lord is wisdom and strength, he hath counsel and understanding*, Job xii, 7, 8, 9, 10. which introduces the text in which is implied that God has wisdom sufficient to devise a way for the salvation of sinners, and an arm of power equal to that salvation.

The particle (En) Behold, which introduces the text, is a derivative taken from the Hebrew root (En), which implies a being in readiness, and whenever it occurs in the scriptures, the Holy Ghost seems to have laid a great emphasis on it, as though he called for a more particular attention, and should say—Be ye in readiness to give heed to that which follows, always bearing in mind that there is no scripture of private interpretation; for, what has happened to Job, may also happen to any other of the sons of men. The

The patient man who endured all the afflictions that the Almighty was pleased to lay upon him, justifies him in all that he suffers, though he cannot find out at present what he means in the visitation, which occasions him to cry out, *shew me wherefore thou contendest with me*, Job x. 2. and again, when his stroke was heavier than his groaning, he then says, *O that I knew where I might find him, that I might come even to his seat!* Job xxiii. 3. but the Lord giveth not account of his dealings with the children of men, only leaves this consolatory promise for them, that *all things shall work together for their good, who love and fear him*, Rom. viii. 28.

The character that the person sustains, who acts after the counsel of his own will, is Wisdom; an appellation belonging to the person of the Lord Jesus Christ, who also is called *the Power of God, and the Wisdom of God*, who is furthermore said to be *the Word which was in the beginning, which was with God, and which was God*; John i. 1. one of the Aleim, or Covenanters for the redemption of man, who in Old Testament language,

guage, was better known by the Angel of the Covenant, who appeared to Adam after his transgression, by the name of Jehovah Aleim, the Self-existing Covenanters, and said, *Where art thou?* Gen. iii. 9. and at this early dawning of time, was pleased to reveal himself to be the Self-existing Covenanters in that first promise of mercy (which was declared in the denunciation of judgment against the serpent), *It (that is the woman's seed) shall bruise thy head,* Gen. iii. 15. This is he who appeared to Noah when he was about to destroy all flesh, with the earth, because it was filled with violence through them that dwelt therein, and commanded him to make an ark, and encouraged him with this promise, *but with thee will I establish my covenant,* Gen. vi. 18. and this covenant always implies a Purifier being cut off, which was in the determinate council of God to take place in the person of Messiah at the end of the seventy weeks which Daniel prophesied of, at which period the God Man *was cut off, but not for himself, for he was without sin, but for us men and for our salvation;* and which

which was typified when the Paschal Lamb was slain, which the Apostle applying to Christ, says *Christ our Pass-over was slain for us*, 1 Cor. v. 7. This is he who is called the *Word Jehovah*, when he in a vision appeared to Abram, saying *Fear not, Abram, I am thy shield, and thy exceeding great reward*, Gen. xv. 1. and how this great man was encouraged from this promise, the sequel of his history will prove, and the Apostle will confirm, that *he did not stagger at the promise of God, through unbelief, but was strong in faith, giving glory to God*, Rom, iv. 20. This is he who is called the *Angel Jehovah*, (the sent One Self-existing) who appeared unto Moses in a flame of fire, out of the midst of a bush, and who afterwards calls himself *the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. iii. 6. Therefore this can be no Created Angel; for Moses worshipped him; and it is written, *Let all the angels of God worship him*, Heb. i. 6. This is he who appeared to Joshua (when he was by Jericho) as a man with his sword drawn in his hand, and in reply to Joshua's inter-

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rogations, he says, *I am for you, as Prince of the Host of the Lord, am I now come, and Joshua fell on his face to the earth, and did worship, and said unto him, What saith my (Adoni) Lord or Ruler, unto his servant?* (The same title that David gives him in the 110th Psalm. *The Lord said unto my (Adoni) Lord or Ruler, sit thou at my right-hand, until I make thine enemies thy foot-stool*) and he said, *Loose thy shoe from off thy foot, for the place whereon thou standest is holy; and Joshua did so, Josh. v. 15.* Therefore, this Prince was the object of Joshua's adoration, and must be God; as no Created Being taketh this honour to himself, which is due to God alone.

These passages of scripture, with many others, might be introduced to prove, that Jesus is Jehovah, Supreme and Alone, against the spreading heresy of Arianism and Socinianism, which now abound; but to the subject before us to prove him to be the Omnipotent Ruler, not only amongst the armies that are in heaven, but also amongst the inhabitants that are upon earth; and for this, Job brings in his testimony—that it is he that breaketh

breaketh down nations, kingdoms, cities, and individuals.

In the first instance do we regard his Sovereignty in his destruction of nations,—behold the Jewish, where is it at this day? If we view them as the favourites of Heaven, (which once they were) they who were *once a people, are not a people*, they who once enjoyed the ordinances and oracles of God, with the symbols of his Presence: now they do not enjoy them, and are embracing a shadow, whilst the substance is come, which is *Christ Jesus, the End of the Law for righteousness to every one that believeth*, Rom. x. 4. but they are shut up in Unbelief, in that they reject the Messiah which was predicted to come; and regard lying vanities which are spun out of the brain of their Rabbies, who to evade the force of truth, and to gain some plausible credit, have forged, that there is to come another Messiah, who shall deliver them from their present dispersion, which is not to arise from the same tribe as Jesus did, from the tribe of Judah: *How is the most fine gold changed, Lam. iv. 1. Reprobate silver shall men call them, because the*

Lord hath rejected them, Jeremiah vi. 30. are not these predictions verified in them as a nation? and in this case does it not in the fulfillment manifest the omniscience, as well as the omnipotence of that God, who was emphatically called their Aleim, who made heaven and earth, in contradistinction to the gods of the nations, which were the works of mens hands, or the imagination of their brains? Now can any man reflect on the blindness and obstinacy of this nation, in shutting out that glorious light which shone amongst themselves for so long a season, and which from them only, shone out to the rest of the world, I say, can any man reflect upon this without observing the immediate finger of God in this astonishing event which happened, being predicted?

This God, who has thus dealt with his own people because of their rebellion, as the sovereign dispenser of all events, has raised up great and mighty kingdoms and monarchies, such as Chaldean, Assyrian, &c. these were raised up of God to be a scourge in his hands, to chastise his rebellious people; one of which is called *the rod*
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in his hand, which is a metaphor taken from the correction of a rebellious child, so that when the rod has answered the purpose that was intended of the parent or tutor, it is cast away and burnt, or broken to pieces; so it is also done by those mighty monarchs, and their kingdoms; it may be said where are they? —the place that once knew them, now knows them no more for ever; *and shall not the judge of all the earth do right?* for of his distributive justice and actions he giveth not account of to his creatures the children of men; only so far he has revealed for the encouragement of *those who hope in his mercy*, Psalm cxlvii. 11. *through the blood of the everlasting covenant, that they shall be saved from the hands of their enemies, with an everlasting salvation.* But as they who fear God in this life, know but in part the dealings of God with the children of men, it is promised to them that *what they know not now they shall know hereafter*; this should keep them submissive to his revealed will, whilst a nation is rejected, and kingdoms overthrown.

And lastly, with regard to individuals, it is he that breaketh them down. When the scriptures speak of evil angels or men, as the greatest adversaries against his grace—of that evil angel Satan, it is said, that *he has bound him for a thousand years*—but more, he, with all the rest of them *are reserved in chains under darkness, unto the judgment of the great day*, Jude 6. And if these great powers are but as chaff before the wind, what must man be, who is but as a moth, which may be crushed at a moment ! yea, even the whole race of them, as were the whole race of mankind (saving eight persons) when God deluged the old world ; but when they descend to individuals of them, when a Pharoah, king of Egypt, a great and mighty monarch is the subject of his power, Exodus ix. 16. *And in very deed, for this cause have I raised thee up (or made thee stand) for to shew in thee my power, and that my name may be declared throughout all the earth.* How did he take off their first-born, the excellency of their strength, in one night, by the stroke of the angel's sword ? How did he take off the chariot wheels of Pharoah,

Pharoah, and destroyed him, when he was flush with expected victory, when he brought those waves over the heads of him and his host, which stood up as walls of brass for the safety of his people Israel? The sea is commanded to swallow them all up, which was prevented by his power from touching the Israelites: thus he was pleased to make one and the same thing the salvation of his people, and the destruction of his enemies; so that there was not one Israelite lost, nor one Egyptian saved—so great is the power of his arm! Again, it was this same power that was manifested in the preservation of the Three Children in the fiery furnace, though they were cast into it when it was ordered to be heated seven times more than it was wont to be, yet the working of it was curbed by his power, so that they who trust in him, *when they pass through the fire it shall not hurt them*; yet it retained its nature to destroy those men who bound these and threw them into it. Again, When God is pleased to exert his power by apparent weak means, what great things he brings to pass by such; as in the case of the plague of the lice and locusts,

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when he commands an army of them to attack that proud king of Egypt, to bring down his lofty looks and proud heart, which was more effectual to the purpose of humbling him, than if Moses had been ordered to have prepared some thousands of warlike instruments, and to have instructed the Israelites in the use of them. But in all these operations, the God of heaven and earth shewed his power in controuling nature, and working above nature; evidently shewing to his enemies, that the heavens and the hosts of them were subservient to his power, though they made them the objects of their adoration, and still persisted in their rebellion; and yet did their king harden his heart against God, and the language of whose heart was, Who is the Lord, that I should serve him? But to one particular more, and then I shall close upon this head, though I may have multiplied many. In the case of Daniel, that eminent servant of the Lord, when his adversaries confessedly could find no fault in him but for worshipping his God—and even a Darius (whose law once being decreed,

decreed, altereth not) when he had commanded this servant of the Most High God, to be cast into the den, his heart was more penetrable than his law, and was persuaded, that Daniel's God, *whom he served continually, he would deliver him*—the conduct of the king proving his persuasion. But the thing under this head to be proved is, the distributive justice of the God of Daniel, whilst his power was manifested through the medium of a heathen prince, whose heart was in the hand of God, *by whom kings reign and princes decree justice*; who also commanded that Daniel's adversaries, their wives, and their children should all be cast into that den which Daniel had been delivered from, and in which he had been preserved, so that the lions, whose ferocious nature was to devour, were prevented from the destroying of Daniel, by his arm alone, who can tame lions, and gives them to be breakers down of his adversaries.

But in all the displays of the justice of God in the exertions of his power to punish offenders, as when he disperses a nation, overthrows kingdoms,
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and cuts off multitudes of men at a stroke, the scriptures are very clear in this matter, that it is only the finally impenitent that are objects of his vindictive justice; and this He, who is emphatically the Truth, has declared, in saying, when he was told of the cruelty of Pilate, who had mingled the blood of some Galileans with their sacrifices, and also of those eighteen upon whom the tower of Siloam fell, *Do ye think that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish*, Luke xiii. 4, 5. Now, from this passage we may gather this instruction; *First*, that no man can know either good or evil by the things that a man suffers, in regard to the outward dispensations of the providence of God, for all things come alike to all herein. *Secondly*, that none are to presume upon, nor rest in the formalities of the religion of Jesus, whilst they are destitute of the power, because God's righteous judgment is revealed against sin only, and if it has not taken vengeance of thy sins, oh man! (whoever thou art) in the Person of the surety for sinners, and thou art still at enmity

enmity in thy heart against God by rejecting that sacrifice, and thou livest in the rebellion of thy heart against the Christ of God, the language of the scripture is, *thou art yet in thy sins, and the wrath of God is upon thee, for it is revealed from Heaven against all ungodliness*, Rom. i. 18. and if thou die in this state, then a great ransom cannot deliver thee, because there is no repentance in the grave. *Thirdly*, the necessity that there is for more than an outward reformation of life, namely, for a *renewal of the spirit of our minds*, which is the ground-work of true evangelic repentance, and without which both professor and profane are upon a level, and shall all perish—and this is the gift of God, who has said, *I will give you a new heart, and a new spirit will I put within you*, Ezek. xxxvi. 26. If so happy as to be made partakers of this blessing, the soul is then fortified against all the casualties, calamities, and accidents (as they are called) which are in the world; because the life of a true Christian (which the Apostle defines to be *a man in Christ*) is *hid with Christ in God*, Col. iii. 3. and
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is a life which shall never die, though the body is dead because of sin—but *he that is spiritual judgeth all things, yet he himself is judged of no man*, 2 Cor. ii. 15. I shall now close this head with this word of exhortation—*let him that thinketh he stands, take heed lest he fall*, for if having begun in the spirit we seek to be perfected in the flesh, we shall fail and come short of that end which the gospel proposes, which is the salvation of our souls.

I shall now in the last place, give some imperfect account, agreeable to the latter part of the text, and according to my intention, of the personal character of our late valuable minister and friend Dr. Peckwell; and as I would not wish to canonize the man, but to leave a memorial of the Minister and the *Sick Man's Friend*, hearty friend, under God, I shall say no more than shall tend (under the blessing of God) to stir us up to diligence in the ways of the Lord, that we may so follow him, as he followed his Master the Lord Jesus Christ, in the work and labour of love for his sake.

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First I shall observe from the text, that the Lord shutteth up a man, person, or thing (for the original word [*Aish*] signifies either the one or the other) and the word [*Petach*] may be rendered a door-way, which is taken from the root, to open what is shut or bound, so that in reference to the subject before us, it is the Universal Ruler of heaven and earth, who in his wise providence hath thought fit to shut up the man, the minister, and the physician, and there can be no opening — therefore be silent.

As I am addressing myself to you, my brethren in the bonds of the gospel, I may say to you, that he was a sinful man, and yet a saint; this is a paradox that the world cannot receive, till they are brought into the mould of the gospel. But lest this should drop into the hands of those that have not yet considered these things, I shall drop a hint by the way, to describe the paradox, that if it is the will of the Lord to seal instruction from what I may drop, I shall be abundantly recompensed. It having pleased the Lord to make man after his own image (which to me appears

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to be after the image of the Second Adam the Lord from heaven) and wherein that consists, I would refer you to the New Testament, which says, that he was *holy, harmless, undefiled, and separate from sinners*. Now such was the first Adam, when he came forth from the hands of the Creator *he was upright*, which conveys an idea of being straight, even, smooth, right; such is the original view of being upright. And if it is asked wherein this consisted, I can no way better explain it, than by a reference to the personal character of our Lord Jesus Christ when upon the earth, only with this difference, that the one was a possessor of this rectitude essentially and mediatorially; the other possessed it derivatively. And when man was in this state of communion with his God, as he was the last work of the creation of God, he had communion with God in all the works of his hands, which is evidenced by the knowledge that was communicated: *And the Lord God brought them unto Adam, to see what he would call them, and whatsoever Adam called every living creature, that was*
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the name thereof; for he gave names to all cattle, to the fowl of the air, and to every beast of the field, Gen. ii. 19, 20. But the Hebrew word [Shemo] name, according to Mr. Locke, in his essay on human understanding, book iii. chap. 1st and 2d, it signifies an articulate sound, which is placed or substituted for a thing, as its sensible mark or sign. Herein this great man seems to be right, but not so in many of his assertions;—therefore this conveys the idea of Adam's knowledge or perception, because in the Hebrew tongue we have this peculiarity, that the very name of a thing or person is expressive of the nature of them. But now man in his fallen state, has lost that purity of knowledge and perception, that he is now become more brutish than the beast; for God speaking by the prophet Isaiah, reproves the most enlightened part of mankind, his own people, from the conduct of the brute creation—the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider, Isaiah i. 3. How then is the fine gold become dim, and where then is their boasting power encouraged who

talk about innate ideas, and are going to the heathen world and heathen philosophers for their religion? Shall they that profess to be, and call themselves Christians, go to those impure corrupt wells for pure waters, whilst they forsake the fountain of living waters? What must be the consequence?—let a Priestley tell—but *tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph*, 2 Sam. i. 20. So far is man fallen in knowledge, that he does not know himself, the nearest object, and how should he by his abstracted ideas find out God? But this is the character of every man by nature since the fall, which shut him up in gross darkness; and till that defect is removed, which came in by sin, there can be no communion with God; for says the inspired penman, *We were once darkness, but now are we light in the Lord*. And though it is through the medium of the Lord Jesus Christ that light shineth into the moral world, *and lighteneth every man that cometh into the world*, notwithstanding that, till he anointeth the
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the eyes with eye-salve, to give light to the blind (spiritually so) *the light shineth in darkness, and the darkness comprehendeth it not*, John i. 5. and why? not for want of the strength nor freeness of the light, but *because the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them*, 2 Cor. iv. 4. and that through that defect which sin has entailed upon all the posterity of fallen parents, for it is written, *O Israel, thou hast destroyed thyself, but in me is thy help*, Hosea xiii. 9. and this help is laid upon one who is mighty, Psalm lxxxix. 19. *to save to the uttermost all that come unto God by him*, Heb. vii. 25. Now the dispensation of the gospel of Jesus Christ brings life and immortality to light, and attended with the teaching of the Holy Ghost, discovers the mystery of iniquity which is contained in the heart of man; but how many reject the blessed medium that God has constituted, and shut their eyes and harden their hearts against the sum and substance of that message, which is *Christ, and him crucified*, 1 Cor. ii. 2. the only way of return to our Father's house?

Here let sad experience testify, when the conduct of most who call themselves Christians, reply, *we will not have this man to reign over us*, Luke xix. 14. which is the true language and character of a man shut up in unbelief, which is the strict idea of a sinner unpardoned, *for without faith it is impossible to please God*, Heb. xi. 6. And again, *All men have not faith*. Then look to it, all ye who reject the salvation of God, which is treasured up in the active and passive obedience of the Lord Jesus Christ, with whom alone God is well pleased, and whosoever cometh to God by him, he will in no wise cast out; and this coming to God by him, implies a receiving him in all his characters and offices which he sustains as the *alone Mediator between God and man*, Gal. iii. 20. Now I shall conclude this head with this exhortation, *Believe in the Lord, and ye shall be established; believe his prophets, so shall ye prosper*, 2 Chron. xx. 20.

Now I would begin here to draw the character of the saint—and the Lord help me to draw it according to the standard of the sanctuary—but
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I will be bold to say first of all, that every faint is a sinner, but every sinner is not a faint. A faint is not one (according to the world's sneer) that can carry a demure face, or a deceiving countenance, with an hypocritical heart; is not one that can carry an external form of godliness alone, whilst destitute of the power of it; does not act with his friend treacherously, as Judas did with Christ. In a word, He does not prefer Barabas before Christ, that is, he does not prefer his lusts before Christ; for all that delight in them are thus acting; for their conduct implies, *Crucify him, crucify him!*

As I have just been hinting what a faint is not, I shall now shew what he is. In the first place I observe, that he is a sinful man, separated from sin and the world, for, and to the service of God. The Apostle Jude, 1st verse, gives this account of him, that he is *sanctified by God the Father, and preserved in Jesus Christ, and called*; and though he is such, he is not to settle upon the presumption of being such, without suffering the word of exhortation by the same Apostle in the 3d verse,

verse, *That he should earnestly contend for the faith once delivered to the saints.* And when he is brought to the acknowledgement of the truth, as it is in Jesus, he can with the Apostle Paul to Timothy, 2d epist. i. 9. use the argument *a priori*, and say, *He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* So that a saint is represented as a part of that mystical body which constitutes the church of Christ, of which he is the living head, though they were *conceived in sin, and children of wrath, even as others*, Eph. ii. 3. And they are typically represented in their fallen state by the stones of the temple. In the 5th and 6th chapters of the 1st of Kings they are said to be great, costly, and hewed stones, and that Solomon's and Hiram's builders did hew them, and that they were made ready before they were brought thither; which shews in a type, that the people or saints of God, in their fallen state, are rough stones, and not being squared and hewn, are not fit for to be built up a temple to the
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Living God, for him to dwell in. And as the Holy Ghost is the best commentator upon types, hear what he says in the 1st of Peter ii. 5. *Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ.* Now here the argument is used *a posteriori*, as logicians say, because the stress of this text is laid upon the foregoing verse, *to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious.* So that the saint is one coming to, or believing in (which are synonymous terms) the Lord Jesus Christ, who is the foundation stone, and who is also called the Chief and Head Corner Stone, *which was set at nought of the builders, but it is become the head of the corner—neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved, Acts iv. 11, 12.* and to the saint, *he is precious.* And as the Lord Jesus Christ was manifested to destroy the works of the devil, 1 John iii. 8. it is his work by the power of his Spirit to destroy our devilish nature, to subdue our spirits, and bring them into the obedience of the gospel. And

And this is not the work of a day, but as long as we are in this militant state, the work is carrying on, for he has said, *sin shall not have dominion over you*, Rom. vi. 14. so that the saint will say, *that it is he that worketh in me both to will and to do, of his own good pleasure*, Phil. ii. 13. They being children of the day, they work the works of the day, whilst Christ the light of life is shining upon their souls in his word; and this work the Apostle Paul gives another name, he calls it the *good fight of faith*; and at the end of his work or course, he says, *I have fought a good fight*. So that the saint or Christian soldier is no neuter in the religious world, but he should be a valiant soldier, fighting under the banner of his Captain, against his avowed enemies, the world, flesh, and the devil, with weapons that God has provided, are not carnal, but spiritual, *which are mighty through God, to the pulling down the strongholds of sin*, 2 Cor. x. 4. Now if this mind is in you, and these things abound, you may draw the happy conclusion, that you are a saint of the Most High God, and as secure as those that are delivered

livered from this warfare, though not so happy, by reason of the remainder of that corrupt nature which the saint knows and feels, and which once made an apostle cry out, *O wretched man that I am, who shall deliver me from the body of this death, or this body of death*, Rom. vii. 24. But I will conclude this head, and leave it with this word of exhortation, *Wherefore the rather, brethren, give diligence to make your calling and election sure, for if you do these things you shall never fall*, 2 Peter i. 10.

As I have said that the subject of this latter part was a sinful man, and also that he was a saint, I have in a small measure opened the paradox, and have left it for your consideration and search, whether I have written according to the law and the testimony — the written word of God. And I shall now draw the conclusion, that I have no doubt he is shut up in the embraces of the arms of Jesus; a saint though a sinner, saved *now* in the fullest sense of the word.

But I shall advert to the character he sustained as a minister of the gospel; and I need not say much to you,
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my brethren, upon this head, as you are beforehand with me ; but what I shall say, shall be by way of stirring you up to a recollection of those things that you formerly knew and heard ; and also, that those that have not known him in the flesh, may be acquainted, what the riches of the grace and mercy of our God can do, in supporting his faithful servants through evil as well as good report. I have seen in him the indefatigableness of a minister of Jesus Christ, *instant in season and out of season*, teaching, reproving, exhorting, with all faithfulness, and with sympathetic affection. And as he was peculiarly blessed with the talent of being a master of his argument upon any subject, which, with being a ready scribe and well instructed in the mysteries of the kingdom of Jesus Christ, he was well fraught with manner and matter from the treasury of divine truth, to resist the gainfayers ; and that not only in his office character, but as a Christian, he recently attacked the enemies of the truth with their own weapons upon their own ground ; the upshot of this may be seen in a small tract, lately

lately published by a friend to truth : and even this conduct has not been without murmurers, though justifiable from the scriptures, in the conduct of Paul. I have seen and heard him most earnestly contend for the faith once delivered to the saints, which consisted in a very strenuous exertion of those powers which God had given him, always ably maintaining and defending the doctrines of free grace, salvation through the imputed righteousness of Jesus Christ ; and this treasure being put in an earthen vessel, he was enabled with the sword of the Spirit, the word of God, to cut down upon the right-hand and upon the left, all dazzling, specious sins, that come delicately dressed, like Agag before Samuel, saying, surely the bitterness of death is past, and these, like another Samuel, he was used to slay before the Lord. He was a very acute discerners of them, which no doubt he learned by the things that he suffered from those quarters. And upon the other hand, as a reprovcr of the notorious, and reclainer of the vicious, he was wont to deal with them as Paul the disciple of Gamaliel, persuading them by the terrors of the

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Lord to flee from the wrath to come, which he has oft declared was the most unpleasing part of his ministry, but yet a part that he could by no means dispense with, because he often urged, that even the gospel of Jesus is a *savour of death unto death*. But as was his common saying, in preaching, that the most pleasing part of his ministry was to tell of the love of Jesus his Lord, Master, and Friend, how willing he was to throw open the arms of his mercy to receive the most rebellious that were but made sensible of their want of such a Saviour; and methinks I hear him now, in the words of the last text from which he preached, saying, now from experience without mixture of doubting, that Jesus *will never, no never leave nor forsake*, Heb. xiii. 5. as now being put into possession of the latter part of the salvation of Jesus, which is not only a being saved from sin, but unto eternal life and glory. Again, Let them who mourn in Zion for sin, declare with me, how they have been supported under his ministry, from his manner of delivery of the divine records, peculiar to himself; blessed with

with the happy, yet heavenly art of bringing forth proper, suitable balm to the mourning soul; exalting the Saviour and humbling the sinner. Again, Let the tempted soul bear testimony with me, if they through his instrumentality have not been pointed to the winding insinuations of the enemy, the many snares in the world, together with the deceitfulness of them, and also of the heart; at the same time testifying, that when these things are shunned, and abhorred, and resisted strong in the Lord and the power of his might, that Jesus the Friend of sinners, is nigh at hand to succour them that are tempted. In these, and every instance, he was an able minister of the New Testament, of the Spirit which giveth life, not willing to wound those whom God would have healed; and in this particular he was a minister of great discernment, so that he could not be easily imposed upon by the whine nor cant of hypocrites, and though very favourable in his judgment in these matters, yet he had his reproachers amongst such characters, because they could not have their by-ends answered,

ed. But let the lip of truth declare in his favour, *that whatsoever his hand found to do, he did it with all his might*, Eccles. ix. 10. in communicating of his temporals, as well as administering in spirituals; and in the disposal of his time, it may be more proper to speak of that under the next head. I shall drop this subject with this last (though not the least) observation, that he was peculiar in never disturbing the minds of the weak, not enforcing for truth the doctrines and commandments of men; and never by bigotry against, or to any sect or party, would he rake up that party spirit or blind zeal, which too much subsists amongst little minds, whose contentions are about the lesser, whilst they neglect the weightier matters of the law; the chief part of their contention being—who is of Paul, who is of Apollos, who is of Cephas, and who is of Christ.—This is a subject that never once, to my knowledge, disgraced his ministry; but where errors in fundamentals were broaching and insisted upon, when his text led to subjects that gave him opportunity to attack the hydra of infidelity in any shape,
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he was an able champion, and zealous declaimer against the same. I do not want to multiply words, what shall I further say? The Lord grant that there may be many such raised up amongst us (as the present call seems to be more urgent) to stand as so many Phineas's in the gap, against the spreading errors of the present day, to be witnesses in our actions for Jesus.

I shall now draw near to a conclusion in my account of him as acting in the capacity of a physician to The Sick Man's Friend—in which he was very studious and diligent; and as I have more immediately attended him in those visitations, I can the better bare a testimony to his philanthropy than many, if not of any other; and upon this part of my subject I shall be the most particular, because therein I regret his loss most—because in that line of useful conduct there is no successor (but blessed be God not so in the other as a minister, for therein we have many that still labour among us, and whose labours are owned of God.) I shall now drop an hint in regard to his last moments, and it shall be but an hint, as that may be more

largely insisted upon in his funeral sermons, which now are published or publishing; but as this may probably reach some persons that the others may not, I shall briefly observe (for I both saw and heard him in his last illness, though not altogether with him therein) that there was in his conduct, that Christian fortitude which was his support, and an implicit confidence on those promises of God in Christ Jesus, which he so much insisted upon in his ministerial capacity, when he was holding forth the word of truth amongst us; and at this trying season, they were preached practically in his dying conduct and confidence, for it was not an ecstasy that he was lifted up with, but a calm, unshaken confidence; in his countenance it was very expressive; and in his words, which were not many, but full. A friend that called to see him in the former part of his illness, and was astonished at the size to which his arm had swelled, he said, *your arm is much swelled.* The Doctor replied in these express words (calling him by his name); *It is a precious thing to know in whom*
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we have trusted ; that fevers and arms are all in his hands. Here let the infidel be astonished and wonder. But as I was not altogether with him, I shall drop the few hints told by another friend (Mr. Geary) who was most constantly with him. He being confined but eight days, about the third day was observing to my friend upon the uselessness of that arm that received the infection or inoculation, *that this arm, which but a few days ago was fair and lusty, which was stretched out in its vigour, is now laid up by the providence of the Father of mercies, who acts after the counsel of his own will; and (if my memory fails not in the relation) the same power has a right to lay me aside also.* Whether I am exact in the expressions or not, this was implied in what he said. And upon another occasion he said to the same person, laying hold upon his arm smiling, *My old friend, I shall get home before you.* And lastly, about an hour and an half before his dissolution, after he had been silenced, through failure of speech, and his eyes closed, he opened them, and beheld his faithful partner and dearest earthly friend waiting his dying,

dying, as well as his painful moments, and spoke to her, upon which she went up to him, and took him by the hand (her heart divided no doubt between joy and sorrow ; joy in that he once more spoke to her, and sorrow that it was the last time) and he said, using some endearing term, *I am going—God bless you.* Let me now say, that *then* the widow lost a most affectionate, tender, faithful husband ; and the children (which were two) a very indulgent, faithful father :—But, for their comfort, the Husband, Father, and Friend of sinners liveth for evermore. Christian friends, forget not to commend them in your prayers to that Friend.

He being under God, one of the first promoters of that Christian-like society called *The Sick Man's Friend*, instituted in the year 1784, and kept up at the vestries of Tottenham Court and Westminster Chapels, which has been kept together by other stewards jointly with him, and secretaries to keep the accounts of the society ; and supported by the voluntary contributions, not only of the affluent, but of the tradesman, labourer, and widow ;
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of either sort there have not hitherto wanted those that have not only set to their hands, and out of their abundance, and many out of their pittance, but have also had their hearts engaged into it by that dear Lord who has opened their bowels of compassion, to relieve the wants and miseries of their fellow creatures without the inquiry of what name or party they are of. Suffice it to say in general of it respecting the monies distributed, the persons relieved, and the times they were visited: There has been distributed, up to last Christmas, 1098l. 10s. 6d. 2216 persons, at 8349 times. Now from this sketch, I would not leave those who are ignorant of it, misinformed, but I would rather refer them to a small tract that Dr. Peckwell published, shewing the necessity, utility, nature, and object of that society. — By inquiring at the vestry of either chapel, they may be informed of the books. I shall not go on more upon this part of the subject, as it is already published in the book mentioned, but shall now shew, that the physician of *The Sick Man's Friend* was not like those sort of physicians that

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St. James mentions, who speak large swelling words, who say, *be ye warmed, be ye cloathed*, and I may add, be ye healed, and yet do not administer thereto; but the phyfician of *The Sick Man's Friend*, having that impulfive motive, the love of Chrift conftaining him thus to act, his philanthropy had not in view the applaufe of men, but the glory of God, expecting to reap in (though not for) doing, and to hear the euge of his Lord and mafter, faying, *Well done, thou good and faithful fervant, enter thou into the joy of thy Lord*, Matth. xxv. 21. I have been with him, and feen his kind hand administer the medicine, to the very miserable fick poor, and into habitations of the greateft poverty, joined with filthinefs, on account of the inability of its inhabitants to remedy it — there have I beheld him as the good Samaritan, in the exercife and labour of love, with bowels of compaffion, alleviating their miferies, in both inftances, temporal and fpiritual; and even at feafons and in places where the delicate phyfician would not enter for the largeft fee; though this is faying more perhaps than I am juftifiable in,

in, because what will not money do? But in particular, I have lately seen him administering to the dying head of a family, whilst the weeping partner stood by in distress, which none but an Almighty arm could alleviate, because the object, to human appearance, was beyond the reach of the *materia medica*: I could not but reflect upon the pattern that he was following (in endeavouring to do good to the souls and bodies of men) even of him that said, *go thou and do likewise*. In this case let but the man of feeling and the Christian give scope to his ideas, and he must of necessity collect more than I am able to describe; for, is it possible to conceive that a Christian man or woman having found mercy, to withhold the exercise of it from the miserable, who are the objects of it? but the lamentation may be taken up by those to whom the mercy of God in Christ Jesus has been extended, in plucking them as brands from the burning, and we may truly say, that *we have left undone those things that we ought to have done*. Did not the Lord Jesus inculcate this conduct by referring his fol-

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lowers to those acts of mercy, by saying, *The poor ye have always with you, but me ye have not always?* Now, inasmuch as you give but a cup of cold water to one of the least of these my brethren, ye have done it unto me. The Lord Jesus Christ is now far beyond the reach of our tender mercies, but the stranger, hungry, thirsty, naked, sick, and imprisoned poor, are still left amongst us, and are the objects of our compassion:—and these are they that were the pursuit of the physician of *The Sick Man's Friend*.

I have seen him in the visitations of the widow with her helpless offspring, loaded with distresses herself, and loathsome diseases upon her helpless family, and with his tender-hearted master, was much affected with the distressing scene; this family were the particular objects of his attention. When the widow's heart was ready to break for the loss of her once affectionate husband, herself fresh delivered in child-bearing, and two others of her young offspring loaded with the small-pox; in this scene have I beheld the sympathetic affection of the Christian, joined with the assiduity of

of the philanthropist, not sparing his time, but foregoing those comforts which he could enjoy ; and, with his Master, forsook the soft lulling couch, to mitigate the pangs, and alleviate the miseries of his distressed fellow-subjects of sin and pain ; and in this case, I cannot but notice the affection that he gained by this tender conduct, to one of the children, who was but turned six years of age, who when loaded with that loathsome disorder before mentioned, so that he was deprived of his sight, though not deprived of a sense of the favour done by the physician's visitation of himself and mother, that he said, *I must have Dr. Peckwell's drink, because I love Dr. Peckwell, and it will be for my good.* With many other such expressions was the child's mind fraught. This distressing case is not one of the least amongst many others, that under God he was an instrument of communicating to, and occasioning the widow's heart to rejoice in some measure under most poignant trials, who is now restored to her helpless offspring, and they to her, out of the midst of sickness and misery. Before

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I quit this case I must observe, that his kindness to this family did not only extend to administration of medicine, advice, &c. but also to the covering or cloathing of some of the family. This I have been informed of since his decease, by the widow.

I could relate several other instances of his beneficence, which I was an eye-witness of, and comes under this head; but that I may not be tedious, I shall relate one other, which to the inquisitive may be the most satisfactory, as it will have a regard to the means which under God brought him to the end of his race, and took him from that sphere of conduct. I shall be more particular in relating this case, concluding it to be the more satisfactory to the minds of many who have been misinformed in this instance, by the various false reports propagated concerning this case, which have traduced, and had a tendency to injure the worthy and respectable character of Dr. Peckwell; but as I was chiefly with him in many of his visitations, and this case in particular being recommended by him to me, as one of the *Visitors of The Sick Man's Friend*.

Friend. Previous to this recommendation, I had visited this young woman (whose name was Mary Stone) at the request of her brother, who called upon me one Lord's-day evening at nine o'clock, (before this I never heard of, nor saw her) requesting me to come with him to visit his sister, who was much distressed in her soul, under a temptation of the enemy that she was a castaway, and that there was no hope of mercy for her poor soul; that her portion was amongst the hypocrites and unbelieving. I asked the brother, if his sister was not subject to a nervous complaint. He replied in the affirmative. I then told him, that it was not to be wondered at, that the enemy of souls did take advantage upon such occasions, through divine permission; and I made this observation to him, as we have a proverb, *that he likes to fish in troubled waters*, and therefore I did not wonder at the temptation under these circumstances. It being a late hour, and finding she was subject to a nervous complaint, I recommended the brother to read to her thirteen verses of the xiith of Hebrews, at the same time telling

him, that God *did not despise the day of small things*, Zech. iv. 10. therefore requested him to read it with prayer that the Lord may bless it to her soul; and I promised him that I would call upon her in the morning. I would here observe, that she was a young woman brought up in the fear of the Lord by her parents from her youth, and was, like Timothy, taught to know the scriptures from a child; she was not an immoral character, one that was abandoned to the outward follies and abominations that most of the youth of our days are, yet was she very conscious of the evil and demerit of sin, which was not only known to her in its external form, but by its internal workings in the mind; and her experience in this matter corresponded with the Apostle Paul, who says, *when the commandment came, sin revived and I died*; that she knew the import of that scripture which is called the tenth commandment, which forbids lust, for if we take the Apostle's comment upon it, he says, Rom. vii. 7. *I had not known lust except the law had said, thou shalt not covet.* So that I am persuaded she
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saw the deformity of evil, being made known to the conscience through the medium of that law, by which (when it comes in its commanding power to the soul that feels its weakness thro' the defects of the flesh) *comes the knowledge of sin*, and it is that which irritates sin, and makes it appear exceeding sinful, in its true character; this evil lies in the heart of every son and daughter of Adam, but it lies latent in the hearts of unbelievers, and they are such who palliate the matter, and account sin a little or a light thing, comparing themselves by themselves, and in this they rest, not considering nor viewing the infinite evil thereof; neither will it be viewed in any other light whilst men indulge themselves in those things that lead to death, and will refuse, and reject that commandment which was ordained unto life, which is still holy, just, and good, notwithstanding the misinterpretations of it by many, who are blind leaders of the blind. And can any other reason be assigned for this conduct, better than that which our Saviour gives, that *men loved darkness rather than light because their deeds were evil*, John iii. 19. and will not come to the light, lest

their deeds should be made manifest. But this was not the case with this young woman, she was convinced of the spirituality of the commandment, which did not extenuate, but magnified sin, which occasioned a great trouble to the mind, peculiar to such only under these circumstances, and which a stranger to these things intermeddled not with; this experience is in some great measure, an explanation in the practical part of those words our Saviour makes use of when he invites *the weary and heavy laden to come unto him, that they may find rest unto their souls.* The subject of this case knew and felt what the members of the Church of England have often put into their mouths in their communion service, That their sins are a burden intolerable to be born; this was truly felt by her, and she was not to be comforted in that her extremity till the Lord was pleased to bless the reading of his own word to her, particularly that portion of it that I recommended the brother to read to her, in which the Apostle had left the word of exhortation, *to lay aside every weight, and the sin that most easily beset, and let*

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us run with patience the race set before us ;—How ?—looking to Jesus, the author and finisher of our faith, in his state of humiliation, that we may not be wearied nor faint in our minds ; particularly these words, *looking to Jesus,* were blessed in the heartfelt application of them to her soul ; that when according to promise I called upon her in the morning, she prevented my speaking to her, in asking me particularly, in what part of the bible those precious words were contained ; not that she was a stranger to them, but had forgot what part they were contained in ; at the same time requesting an aged woman that was with her to turn it down in her bible, saying that her memory was treacherous ; and though distressed before to so great a degree, she now lamented her ingratitude with tears of gratitude, that she could not more love and admire *that precious, precious, precious Saviour that died for me a wretched sinner ;* for these were her own words that she expressed to me. I had made this minute, with many more of the like import, of her dying experience, for the doctor to preach her funeral sermon

mon, which perhaps may be needless here to express, but a word to the wife may be sufficient, as the Psalmist expresses, *whoso is wise and will observe those things* (speaking of God's dealing with the children of men) *even they shall understand the loving kindness of the Lord*, Psalm cvii. last verse.

Having visited her for several times before she was recommended as an object for the consideration of *The Sick Man's Friend*, and being represented to the doctor that she was supported in her sickness by an affectionate brother, whose earnings were from the labour of his own hands, to ease the brother in that Christian part of his conduct, he thought proper to recommend her to *The Sick Man's Friend*; the letter of recommendation I have still by me. She had a complication of disorders, and experienced great pains the latter part of her time; he had proved that the materia medica would not avail, she being too far gone, recommended me to procure her new whey every morning, from which she found a mitigation of her pain; but the days of her appointed time being come, nothing was available to
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bribe the shaft of death, which came upon her whilst she was attempting in broken accents to sing these words,

" His comforts bear my spirits up."

Thus she expired in the full assurance of faith, which was denied her in her pilgrimage state till this latter part of her visitation.

The Sick Man's Friend's physician visited her in these her painful and trying moments, and this orphan was no less the care and object of his compassion than were the aged and the widow; and as his advice in this case concurred with my sentiments upon the subject, that under these oppressions of mind and body, not to elate her mind too much under these feelings, and cautiously to be aware of depressing her soul as it was fixed upon the rock of eternal ages, even Jesus Christ, therefore in this her languid state of body, not to wound her whom the Lord would have healed. I continued my visitations till the Monday evening (August 6) before she died. She died on the Tuesday, of which I was informed on the Wednesday morning by the aged

aged woman that was with her. Dr. Peckwell called upon me about half an hour after the aged woman had been at my house, and asked me how the young woman (Mary Stone) was—I told him she was dead—he seemed surprized that I did not let him know of it before. I told him he had the information almost as soon as I had it myself. He said he wished he had been so fortunate as to have known it before—but, says he, it is not too late now ; he said he had a great desire to have the body opened if it was agreeable to her friends, for he said she had peculiar complaints, and a complication of disorders. He had his son with him when he called upon me, and therefore proposed it to me to go to ask the consent of the friends, but he altered his mind, and said, I will leave Bob (his son's name) with you, and I will go myself, replying, I have no doubt I shall have their consent ; upon this he departed and was not away above twenty minutes, and then returned and desired me to walk with him into a back apartment of mine, and there he related to me the whole process of the operation, and

in particular told me, that the viscera or bowels was full of putrid corrupted matter; also said the operation was rather offensive—asked me for half a glass of brandy, at the same time wiping his fingers with his handkerchief, as though they then smarted; but as I did not apprehend the consequence then, I did not think of asking him. He proposed then to preach a funeral sermon upon the occasion of the young woman's death, which was to be preached on Sunday evening following, also telling me that he would have a collection afterwards for to establish and support a supply of medicines only, as the expences were increasing, at the same time requesting me to make a memorandum of her dying sayings, that he might therefrom enforce the necessity of cleaving to the Lord with full purpose of heart; from her dying experience, he acknowledged to me, that he had not met with a case of such undissembled affection towards the Lord Jesus Christ; and I must confess, that I scarce met with one so sincere, and yet simple in the expressions of the feelings of her mind. I shall quit this subject

subject with one observation more, in regard to his approved skill in the medical line, though I would by no means drop it to the depreciating of those able physicians we have in this metropolis : the person who was the subject of the complaint had made application to most of the faculty who were eminent for judgment, and in his applications to them, none of their prescriptions had succeeded, but he was getting worse and worse, more debilitated, and much reduced ; he applied to me as a medium of access to Dr. Peckwell, wishing to have his advice. The doctor agreed to see him the next morning, and upon inquiry, he perfectly understood his case, prescribed him medicine that took the desired effect, and the person is now in as good state of health as he ever was. I shall now wind up the subject with a word of improvement and exhortation.

The general scope of the scriptures evidently sets forth the Lord to be a wise workman, working after the counsel of his own will, who takes notice of the most minute circumstances, that even the hairs of our heads

heads are numbered, and a sparrow falleth not to the ground but that he is a strict observer of ; and shall this breach be made in his vineyard, and the Lord not have done it ? *he that openeth and no man shutteth, and shutteth and no man openeth*, Rev. iii. 7. The means and the end are ordained by that sovereign disposer of every event, to bring about his purposes in all his dispensations ; but the latter is always shut up in his own breast till the event takes place, and till then is not discoverable by finite capacities ; and that is the reason, as such, that we are to use all means, to answer the end that God has appointed them for :—Food to support our animal frames, medicine to heal them when diseased. Now if we neglect the one or the other, the body must, or may, die in the failure of one or the other. It cannot be denied but only by those that are sceptics, that there have been great discoveries made in regard to the animal or human frame, and one of the greatest of them lately discovered by our countryman, Dr. Hervey, in regard to the circulation of the blood ; and if such discoveries have been made, and that

so lately, greatly to the advantage of the human life, that it may be rendered more comfortable, why may not other as great discoveries be made to the mitigation of pains and disorders, through the diligent inquiry into the nature of disorders, and their ends? especially when the glory of God is the chief design. It was this that stimulated our late valuable friend, that he might be made serviceable in his two-fold capacity; that as he was blessed of the Lord with two talents, he (according to his own words once dropped upon this subject) *was not to bury one because he possessed two*, but was called upon to the exercise of them both, and to follow the example of his Master, doing good to the bodies as well as to the souls of his fellow-creatures. In the pursuit of this praise-worthy conduct, he was apprehended by the fatal means, whilst in the exercise of informing his judgment in the science; and so lost his own life whilst he was pursuing, by acquired skill, the temporal ease and happiness of surviving fellow creatures. This was not done presumptuously, but cautiously, as he had
done

done before in like cases. The accident of pricking his finger with the needle, must have happened when he took it out from the case of instruments to get it ready with the thread for the sewing up of the body, which no doubt was done when he had sent one woman to call in the other to assistance, for it was ready upon the drawers before he began the operation. After having opened the body, he examined every part of the entrails ; he found the greater part of the lungs wasted, and took a little piece thereof in his fingers, and shewed the woman assisting him how it was decayed, and likewise told her that all the other parts were sound. In the examination of the body he had sullied both his hands, and in the operation his finger smarted much. He was asked by one of the women, *if he had cut himself.* He replied *No, but I have hurt it, and it smarts very much.* She asked him *if he would have any thing to put to it.* He replied *No, it was but trifling.* After he had examined the body, he took the needle and thread, which was ready prepared, and he sewed up the body himself, and did not then

prick his finger. After having done this, he asked for some water to wash his hands. From this it is to be observed, that it is most probable that he had pricked his finger in the preparing the needle and thread, before he touched the body; and it was a very slight wound, for it scarcely appeared to bleed. Now, how did all these circumstances attending this operation, seem at that time to be very trivial in themselves? nevertheless they were all conspiring to bring to pass that which an unerring hand had before directed; even the hand of that God, whose ways are in the deep, and not fully, in the present state of things, to be known; but the issue of this adventure has brought about the death of a valuable man to society, and which is now lamented by thousands, who have been benefited thro' his labours.

My Christian friends and brethren, *let us not sorrow as men without hope, on account of this breach made amongst us, but let the prophet's reproof be suffered amongst us, The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none*
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considering that the righteous is taken away from the evil to come, Isaiah li. 1. The profitable improvement to be made of this bereavment will be, to lay it to heart, and consider that he is taken from the evil to come, and that to us who are left behind, he being dead, yet preacheth in his works, life and conversation; and his last text and sermon does as it were point with a finger to the two succeeding verses, the 7th and 8th verses of the xiiiith of Hebrews, *Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever.* And I am sure that I may finally conclude, and say, that the end of all his preaching was Jesus Christ, and him crucified; that he laid, as a master-builder, no other foundation than what God has laid, even Jesus Christ, the chief corner-stone, to raise up a superstructure, and that upon the doctrine of the prophets and apostles, rejecting all innovations of men, merely as they were the doctrines of men. And now methinks I hear him say, My poor conflicting fellow

fellow sinners, hold on and hold out to the end, fighting the good fight of faith, strengthened with the Spirit's might in the inward man, and you shall be brought into that uninterrupted rest which I now enjoy, with the rest *of the spirits of just men made perfect.* Amen.

F I N I S.



